1: Junod M-5 (1895-1909)1927 Thonga

671 possesses a rich store of *judicial expressions*. Here are the most
671 common : *Nau* (pl. milau) means law, custom. *Ku tlula nau*, to
792 jump over the law, means transgression. *Nandju* (pl. *milandju*) means the fault resulting from transgression. This interesting word comes from *ku landja*, to follow. It applies in the first instance to cases which lead to a prosecution, but secondly to any fault. *Ku doha*, is to be wrong and *ku dohela mhunu*, the applicative derivative, to wrong another. *Ku da*, to eat somebody, or *dela*, is also a picturesque expression employed for injury to property. *Ku ramba* (Dj.), *ku rjamela hosin* (Ro.) is the technical expression to designate a complaint lodged before the chief. *Ku riha* (Dj.), *djiha* (Ro.) means to pay a fine, and *rihisa*, *djihisa* (the factitive derivative), to impose a fine.

672 This strong sense of justice however differs from the European
406 on certain points. Owing to their collectivist notions, the Bantus
674 consider relatives as responsible for the debts of their own kin, as we have already seen (p. 332). Another case in which they entertain ideas which seem very strange to us is this ; when anyone has lent you an implement and you make a bad use of it, the fault is as much the lender's as the borrower's. I remember a queer case which took place in my school in Rikatla. Some boys had to go in the afternoon to work in the vegetable garden under the supervision of their overseer. On the way one of them happened to hurt his foot by treading on a thorn. So, when he arrived in the garden, he borrowed a knife from the overseer and began to make sandals of palm-leaf pith. The elder boy entreated him to work. He refused to obey, so the overseer denounced him publicly, when the weekly inquiry into the conduct of the boys was made, on the following Friday. But the temporary shoemaker did not admit to being guilty of anything at all, and his final argument was this : "I cannot understand how Mr. Overseer can accuse me when he himself lent me the knife which I used to carve my sandals!" D. Kidd tells similar stories about Pondos in his "Essential Kafir."

671 So there are differences between Native and European conceptions of justice, and Bantus do not always draw the same conclusions as we do from given premises. Native Commissioners